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BIOGRAPHY.

MEMOIR OF MR. WILLIAM MAWER, OF LINCOLN:

BY THE REV. THOMAS GALLAND, A. M.

THE late MR. WM. MAWER was born in the year 1775. He was a native of Broxholme, a village near the city of Lincoln, where his father occupied a cottage, and followed the weaving business. He was a "man of God," and a "Preacher of righteousness;" persisting in his efforts to spread the truth of the Gospel under great discouragements. He died in the LORD, when his youngest son, the subject of this memoir, was about fourteen years of age, and is amongst the number of those who, though obscure their lot, and forgotten their memory upon earth, shall "shine as the sun in their Father's kingdom for ever." To the example and instructions of this excellent man it was doubtless owing that, about the age already mentioned, his son WILLIAM became serious, and joined the Methodist Society. The Methodists in those parts were then wont to assemble at Ingham Mill; and I have more than once heard our late departed friend refer with great pleasure to the many seasons of visitation from on high which were vouchsafed to them there, and to the "high praises of God;" with which they made the hills and the dales, the fields and the woods, to resound, in their journeyings to and from the humble cottage, which to them was oft-times none other than "the house of God, and the very gate of heaven."

Circumstances of this description are subjects of very pleasing and profitable reminiscence; and the mention of them, in the present instance, will cause a corresponding chord to vibrate in many hearts. Some of the readers of this account may possibly recollect, as applicable to this subject, a beautiful paraphrase of CHARLES WESLEY, in his Scripture Hymns, on Hosea ii. 15:—

"We sing as those in earlier days,
That rapturous infancy of grace,
When first we felt the sprinkled blood;
Exulting out of Egypt came,
And shouting our REDEEMER's name,
Triumphant pass'd the parted flood."

This "infancy of grace," in the case before us, was checked for a while

in its progress to maturity. The pleasures of the world, operating upon a disposition naturally prone to gaiety, drew our friend for a while aside; but religion appears to have resumed its influence in his mind, about the time when he attained to the age of eighteen years. About a year afterwards he entered into the married state, in which he was soon exercised with peculiar affliction; but this seems to have been the instrument wisely ordained by GOD to consolidate the work of grace in his heart, and give it a supremacy there, which it ever afterwards retained.— From that time he fully gave himself to GOD, as a Member of the Methodist Society, to which he was firmly attached, and in which he was eminently useful, and highly respected, the remainder of his days.

Becoming thus early in life a *family man*, exercised with affliction, and depressed by poverty, he did not faint under circumstances apparently so adverse; but after some years of difficulty and discouragement, the blessing of the LORD rested in an especial manner upon his temporal circumstances. Some kind friends in Lincoln, and especially an elder brother, MR. JOSEPH MAWER, of Barnsley, who well supplied a father's place, contributed greatly to the improvement of his worldly condition. He waited upon GOD in the way of exertion and industry, nor did he wait in vain; and, while he was "diligent in business," he was "fervent in spirit, serving the LORD."

When MR. MAWER joined the Lincoln Society, it was the "day of small and feeble things," in regard to the cause of Methodism in that city. The manner of its introduction there was very remarkable: A poor woman of Bracebridge, a Member of Society, named SALLY PARROTT, wishing for the introduction of Methodism into Lincoln, but unable of herself to effect it, applied to one MRS. FISHER, a worthy lady, who having a little independence, and being anxious to promote the best interests of her fellow-creatures, felt it her duty to fix her habitation where she might best attain the objects she had in view: on SALLY PARROTT's therefore mentioning to her the case of Lincoln, a city notoriously wicked, and regardless even of the forms of religion, she removed thither, in order that her house might be open for the preaching of the Gospel, and the entertainment of the men of GOD, who should come to declare the way of salvation. Thus were those waters of life introduced into the city, whose gentle flow now constitutes it "a place of broad rivers and streams," making glad the hearts of many hundreds of its inhabitants.

A door, however humble, yet "effectual," being now opened in Lincoln, "there were many adversaries." Although in process of time a chapel was built, tolerably convenient and spacious for that period, on the water-side, yet "certain lewd fellows, of the baser sort," gave them great trouble in interrupting their religious services; while the magis-

trates, instead of doing their duty, gave countenance to such proceedings, by endeavouring to screen the actors in them from justice. A trial at the assizes at length terminated these disgraceful scenes, and ensured to our long-persecuted friends the peaceable enjoyment of their religious privileges. The pointed and decisive evidence of MR. MAWER, as a witness on the trial, is thought to have contributed not a little to this happy result. This seems to have been an important crisis in the history of Lincoln Methodism; for it decided the question, whether or not religious liberty should subsist in that city, as a practical benefit to those who might wish to avail themselves of it. Law, however excellent in itself, being a dead letter, where no means exist of enforcing its execution.

About this time, from 1794 to 1800, the LORD raised up several young men in Lincoln and the neighbourhood, who have since been very useful in his Church, not only in that particular district, but in a much more extensive sphere of action; some are now fallen asleep, but others continue unto this day. One of the General Secretaries of our Missions here first “knew the LORD,” and became united with that body in which he now fills so important a situation. To him it would be, doubtless, very interesting, to be one of the Preachers employed at the opening of the commodious new chapel in Lincoln, A.D. 1815. Entertained then, as on several subsequent visits to the city, at the house of the subject of the present memoir, where, also, were gathered together many other old friends from the neighbouring villages, he would delight to talk over with them the wonders which GOD had wrought, since first, amidst rude interruptions, and filthy missiles, he began to preach in their thatched cottages and village lanes, “the unsearchable riches of CHRIST.”

The introduction of this brief sketch of the rise and progress of Methodism in Lincoln and the neighbourhood is not irrelevant in a memoir of MR. MAWER, who for many years took so active and influential a part in those exertions, which were owned of GOD as the means of its increase and prosperity. As regards the things pertaining to the life of GOD in the soul of man, it is to be lamented that he has left behind him no record of the peculiar method of his conversion to GOD, nor of his subsequent experience. The soundness of his conversion, however, was evidenced by the uniform tenor of his life; and there are not a few respects in which, as a man and a Christian, he may be properly held forth as an object of admiring imitation. As a man, he excelled in his domestic and social character. Never was individual more warmly attached to his family, and more solicitous for their welfare, than our esteemed friend; and never was head of a family the object, in return, of more tender and respectful attachment by those intrusted to his care. As a companion, he had a happy talent of rendering conversation at once

cheerful and improving; and as a friend, he was cordial and genuine. He knew that he himself owed much to friendship, and was always willing to acknowledge and repay the debt.

In his character as a Christian, his liberality in the support of any worthy cause, as well without as within his own peculiar pale, is a subject of commendatory notice. His was a catholic spirit, and a large heart. That was a happy day for him when an Auxiliary Bible Society was established in Lincoln. In his speech on that occasion, a letter from a friend records his having expressed himself in the following terms: "He had long wished to see that day; he 'saw it and was glad.' He was not ashamed to tell the meeting that he had not always been in the prosperous circumstances in which he then stood before them. Every temporal as well as every spiritual blessing he knew he had received from the Author of that sacred volume, to promote the more universal dissemination of which they were that day met together." In the Bible cause, indeed, and the kindred one of Missions, he was deeply interested; and in the details of their management, and the conducting of public meetings, he took a most active and useful part.

His peculiar attachment to his own religious denomination was by no means inconsistent with his general good will to the whole "household of faith." It was rather a branch growing out of the same root. With the Methodist body, however, to whom, as has been already stated, he became early united, he was ever one in judgment and one in affection. The economy of Methodism he considered as an excellent means for the extensive diffusion of evangelical preaching, in connexion with that godly union and discipline amongst those to whom it had been made "the power of God unto salvation," which was indispensably needed to perpetuate and multiply its benefits. He filled up the office in our body to which he was called in such a way as to give great and general satisfaction. He was a faithful and able Steward; a Class-Leader, greatly beloved by those intrusted to his charge; and a Preacher, whose occupation of our pulpits, both in the city and circuit, was expected with pleasure, because it had frequently "ministered grace unto the hearers." About five and twenty years ago, having preached one Sunday evening at Nettleham, a village about three miles from Lincoln, he set off on his return home with a respected friend, MR. JOHN BEDFORD, then in the outset of his religious course; the night was exceedingly dark, and a deep stone-pit lay by the side of the path, which they no sooner thought they had passed than they found themselves precipitated into it: they both sustained serious injuries from the fall, but, through divine mercy, were preserved to their families and the Church. MR. MAWER, on his recovery, undaunted by this accident, soon resumed those valuable labours in preaching the Gospel, which only terminated with the last

Sabbath of his continuance upon earth. It was on Sunday, April 25, 1824, that he concluded his public exercises at Saxilby, (the village nearest to that of his nativity, where the Methodists at this time preach,) in an impressive discourse on 2 Cor. vi. 1.—“ We then, as workers together with God, beseech you also, that ye receive not the grace of God in vain.”

That biographical impartiality, with the just claims of which it is not at all needful that affectionate esteem should interfere, may require some mention of the defects which were found in his character. Such he certainly had. His liveliness of temper might sometimes border too nearly upon levity; his love of peace and union might sometimes, perhaps, incline him too much, in his advices and proceedings as a public character, to an improper relaxation of discipline; but these, and whatever other things of the same class were perceived in him, were so closely connected with amiable and truly valuable parts of his character, and existed there in proportions to the whole of it, so little prominent or offensive, that it is not required of his biographer, in order to give a just view of the man, to dwell upon them with minute particularity, or any length of detail.

Such lived our lamented friend, and such his family and the Church fondly hoped he long would live, when the evening of Thursday, April 29, 1824, arrived. He had been previously somewhat indisposed; but not so much so as to unfit him for his usual occupations. Seated at supper about ten o'clock, he looked around upon his family circle, more complete that evening than usual, by the presence of his daughter, MRS. CLARKE, from Raisen, with a smile of affectionate regard, and sank in instantaneous death!

A discourse on the mournful occasion of his decease was preached on Sunday evening, May 16th, by the Author of this sketch, in the Methodist Chapel, Lincoln, to such an audience as has rarely, if ever, been equalled, whether for number or seriousness, in that city. The tenth verse of the ninth chapter of Ecclesiastes was the text selected on the occasion: “ Whatsoever thine hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.”

Reader, hast thou yet “ found out ” what thou, as an individual, canst do “ to serve thy generation by the will of God ? ” and art thou concerned to “ do it with thy might ? ” So, should thy exit from this mortal scene be sudden, and altogether unexpected, as was that of the subject of this Memoir, and the night of death arrive, while much of thy life's short day might be judged yet unspent, wouldest thou be found, nevertheless, ready for the awful summons, “ having thy loins girt and thy lamp burning.” “ Blessed is that servant whom his LORD, when he cometh, shall find so doing.”

MEMOIR OF MRS. ANNA CORDEUX,

Of London:

BY HER HUSBAND.

MY late valuable wife was one of those who paid a practical attention to the words of our LORD, "Seek first the kingdom of GOD, and his righteousness;" and the promise which is annexed to the command, "all these things shall be added unto you," he most graciously fulfilled. She kept an account of the LORD's dealings with her, from the commencement of her christian warfare, until within six weeks of its accomplishment. In giving a sketch of her religious experience and character, therefore, I think it will be best generally to transcribe her own words. She drew her first breath at Oundle, in Northamptonshire. Her father was a respectable officer in the Excise. She writes, "In the year 1769, we were removed to Buckingham, where I continued till the age of sixteen; before which time the LORD often visited me with gracious convictions, and drew me with the cords of love. My parents, who were Dissenters, often spoke of divine things, and the SPIRIT of GOD strove with me at the same time. After we went to Buckingham, MR. COOPER, a pious Minister, came and preached in the church. I heard him spoken of as being instrumental in the conversion of many; and hearing serious people talk of being born again, and of becoming new creatures, though I did not know what was meant by these terms, I thought they denoted something desirable, and preparatory to heaven. I thought, 'I have had no such change, and if I die without it, I cannot be happy in a future state.' These reflections brought on the fear of death, and drove me to earnest prayer, that the LORD would convert me to himself. A sense of my wants taught me to pray. MR. COOPER was soon persecuted out of the church, and was succeeded by MR. SIMPSON, afterwards of Macclesfield. Hearing what a useful Preacher MR. SIMPSON was, it was strongly impressed on my mind, that he would be the means of my conversion; and I went to hear him, expecting some inward change: but I was disappointed, and went home distressed and weeping, longing to be something that I was not; and I prayed that the LORD would show me what I wanted.

"Not long after this, MR. COOPER came again to Buckingham on a visit, and preached one evening at the church. Never did I long for any thing more than to hear him, hoping that, under that sermon, I should be converted. I went with my mother, but, having a bad cough, she sent me home again, that I might not disturb the congregation. I went home, weeping at the disappointment; but, recollecting that every Christian is not converted under the ministry of the word, but that some find the LORD in prayer, and others in reading the Scriptures, I thought

I would go and see if I could obtain the blessing in the same manner. I did so; and read, and prayed, and wept, until the family came home from the church. My mother, overhearing me, thought I was ill, and sent me to bed; but I could not rest, as I was not yet converted, and I thought my heart would break with grief. I got up, and prayed again, and again, till my distress was gone, and my sorrow was turned into joy. I thought, 'Now the work is done; I have what I wanted; this is the inward change.' The fear of death was gone. I felt as if I could suffer any thing for God, and wanted nothing but wings to fly to heaven. Before, I wept for grief, but now for joy."

But though thus drawn by love, and blessed with a manifestation of the mercy of God, she says, "I was a stranger to the nature of faith, to Satan's devices, and to the plague of my own heart; and having no one to take me by the hand and lead me, but many to oppose, I soon lost my peace. If my parents at any time asked me concerning my serious impressions, they said, 'If it be the work of God, it will be carried on.' I knew nothing of self-denial, of taking up the cross, of watchfulness, &c., and therefore did not retain the happiness of which I had been made a partaker. As to the pardon of sin, I knew nothing about it at that time, never having heard such a thing mentioned as attainable in this life. The Minister with whom my parents were united, sometimes conversed with me respecting my experience; and when I told him of my having enjoyed a sense of God's favour, he said, 'It is a great thing for a young person like you to speak of;' but he admitted it was what some aged Christians enjoyed."

She remained at home until she was between sixteen and seventeen years of age, variously tried and exercised. "At this time," she says, "my lot was providentially cast in the village of Whittlebury, in Northamptonshire, where there was a small Methodist Society, and where I had an opportunity of hearing the Methodist Preachers. I soon became acquainted with some pious women, to whom I could speak my mind freely: they understood my state, gave me suitable instruction, and took me to a Class-meeting; which was just what I wanted, as I had not only an opportunity of obtaining suitable advice myself, but of hearing the experience of others, and what was said to them. By these means I obtained an increase of divine light, and a greater knowledge of myself. I found class-meetings so useful, that I do not know that I ever willingly omitted to attend them for more than fourteen years. Frequent conversation also with these pious women was made a great blessing to me. They treated me with the utmost tenderness, and were to me as nursing mothers; they bore with all my weaknesses with surprising patience. The preaching was also made a great blessing to me. My convictions of sin, and of the depravity of my nature, were increased, until I was in

the depth of distress. Now it was that my christian friends exhorted me to believe on the LORD JESUS CHRIST, in order to obtain the forgiveness of sins. But this I rejected, thinking they did not understand my case. My objections were, I had not sought the LORD long enough; nor were my convictions and repentance sufficiently deep. I thought it would be presumption in me to think of my sins being pardoned yet. My friends told me, that this was seeking to be saved in my own way, instead of the LORD's; and that I ought to submit to Him, since He alone knew how much sorrow for sin it was necessary that I should endure. I was now convinced, that my great want was that of faith. I saw that it was not the depth nor the duration of penitential sorrow that would procure my justification, but a steadfast reliance upon CHRIST, as my atoning SAVIOUR.

"About this time, I went to visit my relations, who, seeing an alteration in me, desired some of their friends to speak to me on the subject of religion. These persons endeavoured to convince me, the Methodists were in the wrong; that they held erroneous doctrines, and were a dangerous people. I searched the Scriptures, but did not understand what I read; and when I asked the Methodists, they explained them one way, and the Calvinists another. I knew not the way of salvation clearly, and feared that I should perish for lack of knowledge. I prayed much that the LORD would be my instructor, and give me clear views into his word; and, in much pity, he condescended to my ignorance. The more I prayed and read, the more I saw into the beauties of Arminianism, and was confirmed in the belief of its scriptural tenets. Every chapter appeared clearer and clearer; and in the firm persuasion of the truth of that system, I have, by the grace of GOD, continued ever since.

"On Whit-Sunday, 1775, while MR. VASEY was preaching, and addressing himself particularly to those who were waiting for salvation, the LORD manifested himself to me by a sense of his pardoning love. I felt myself so happy, that I wanted to tell others how much I loved. The word of the LORD was now spirit and life to my soul. Several passages came with power to my mind, and my experience corresponded with them. Having put on the christian armour, it was soon called into exercise; for, on the Wednesday following, a young woman of the Society died: she had borne her afflictions with great resignation, longing to be with CHRIST, and rejoiced on being told she had but a few hours to live. I immediately asked myself, Whether I should rejoice if death appeared as near to me. I replied, No: and immediately gave up my confidence, because it was not so strong as hers." This might truly be called a device of Satan; for she does not appear to have grieved the Spirit of GOD by wilful sin: but because faith and its fruits were not so strong in her, then a babe in CHRIST, as in one that was made fully meet

for glory, she was tempted to doubt their existence, and was thus deprived of her peace and joy. In her trouble, she was driven to the LORD for help; and, in a class-meeting, when the Leader was enforcing the necessity of faith, and showing how penitents were commanded to believe, and disobeyed GOD by not believing, the LORD applied the word to her heart. She says, "I had no doubt but that the LORD was mine, and I was his. He spoke in his own words: 'As far as the east is from the west, so far hath he removed our transgressions from us.' Now did my heart leap for joy. I could apply the words to myself with confidence. My soul did magnify the LORD, and my spirit rejoiced in GOD my SAVIOUR. I knew that GOD, for CHRIST's sake, had pardoned all my sins. The words of the poet came with double force:—

' My God is reconcil'd,
His pardoning voice I hear;
He owns me for his child,
I can no longer fear:
With confidence I now draw nigh,
And FATHER, ABBA, FATHER, cry.'

Those who met in Class with me, helped me to praise the LORD for his mercy. I saw his goodness in every thing, and felt such love to all mankind as I could not express."

After these manifestations of the divine favour, she passed through many fiery conflicts with the powers of darkness; her faith was put to the test in many different ways. She gave way to hurtful reasoning, as to the work of GOD in her soul; and had affecting and distressing discoveries of the remaining evil of her nature. She mentions the temptations she felt to pride, anger, self-will, love of the world, unbelief; the blasphemous thoughts with which she was assailed; and she records many seasons in which she had to wrestle hard and long with her spiritual adversary. At the same time, her union with the Methodists, and decided attachment to them, exposed her to trials of no ordinary kind from her parents and relations; but she found, at this period of her pilgrimage, that her SAVIOUR was "above men, devils, and sin."

Two pious Ladies at Maid's Morton, near Buckingham, in the year 1778, invited her to live with them. As there were no Methodists there, she could not consent to go, except on the condition, that the Methodist Preachers should be allowed to come to the village and preach in a licensed place, once a fortnight, and be entertained at their house. To this they consented; and informed her also, that one chief reason why they wished her to be with them was, to do good to the souls of their fellow-creatures. She says, "I thought they made choice of a very improper instrument. However, as I was happy in GOD myself, I was willing to do what I could. I began to visit a few poor people, whom I

found willing to hear and receive what I had to say; and, the LORD blessing my weak endeavours, in two or three weeks, eight or nine met in class, and not in vain. From that time preaching was established, and a small society raised." Her stay in this place, however, was but short; her elder sister invited her to London, her parents wished her to go thither, and she complied. But the metropolis not suiting her health, she returned to Whittlebury, to her kind friends. In this place there was a very lively and exemplary Methodist Society for several years. In MR. WESLEY's Journal, under date of Oct. 21, 1778, he says, "I preached about noon at Silston, and then walked with a company of our friends to Whittlebury. This is the flower of all our Societies in the Circuit, both for zeal and simplicity." To this visit she alludes in her Diary, saying, "MR. WESLEY coming to visit us, put some of us into band. I was appointed with four more to meet on Wednesday evening." Among this zealous and simple people she continued until her parents requested her removal to Buckingham. Here she passed through the heaviest outward trials, and the most distressing inward conflicts, that she ever felt during her whole christian warfare. She had no christian friend to speak to, as at Whittlebury, nor any of the means of grace she had been used to; her health was much impaired; she was greatly persecuted, and sorely assaulted by the enemy of souls. She was however able, sometimes, to go to Moreton to the preaching, and to class-meeting. The Preachers afterwards went to Buckingham, and preached in the street; and as she was supposed to have been the means of bringing them into the place, it brought upon her additional persecution. Some time after, a house was licensed, and preaching established. On this occasion she says, "I passed through many trying scenes, and sore conflicts within and without; but, through the goodness of GOD, I was brought through them all. Sometimes I had such manifestations of the love of GOD, that my cup ran over: once, in particular, when I was going to read the Word of GOD, I prayed that the LORD would grant a blessing to what I read. Immediately, light, love, and liberty sprung into my soul, in a manner unknown before. I was filled with the power of GOD, and was constrained to pray that the LORD would stay his hand, for I had more than I could bear. To say I was happy, would not comprize the half of what I felt. I remember once in prayer to have felt my faith so strong, that I had as firm a confidence that I should be with GOD in glory, as I had that I was then justified. At another time I was, as it were, caught up into the heavens. It was impressed on my mind to draw near to GOD in prayer. I did so, and was soon lost in ecstasy. I forgot that I was an inhabitant of this lower world, and seemed conversant with CHRIST and the spirits of just men made perfect.

"After this, I continued in close communion with GOD, feeling no sin

of any kind for some weeks; but was lost in wonder, love, and praise. My faith was strong in the LORD, and I could at all times rely on CHRIST with humble confidence."

Still, however, her outward situation was most trying. Foes increased, and friends failed; she was greatly persecuted for righteousness' sake, and stood, almost alone, in many a tempest. At length, MR. JOHN REYNOLDS came to Buckingham, and seeing her distressed state, he interested himself much in her behalf. He thought she was not called of GOD to continue where she then was, and advised her to remove to Northampton. Here she seemed to be placed, by the providence of GOD, among a loving people, who, perceiving her deep piety, highly respected her. She says in her Diary, "Here I enjoyed peace of mind: the LORD gave me favour in the eyes of his people; I could use the means of grace with pleasure and profit, and without interruption. Now did my peace flow as a river. I could look back on my past trials, and say,—

‘ In the time of my distress,
Thou hast my succour been,
In my utter helplessness;
Restraining me from sin.’”

Here it was that I became acquainted with her, and that we were united in marriage. As I believed her to be a child of GOD by renewing grace, before I married her, I expected to witness the effect of it in her life; and I was not disappointed. The tree being made good, the fruit was also good. The law of kindness and love was written on her heart. The fruit of the Spirit,—love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance, were all, in their season, exemplified in her, from the time I first became acquainted with her, until the day of her death.

We removed to London about three years after our marriage; and, in the course of eleven years, she bore eight children; seven of whom, after sufferings of various kinds, died in their infancy. Being of a feeble and delicate habit, she was a subject of much suffering; and, on many occasions, seemed to be near eternity; but, for the space of thirty years, I always found her delivered from the fear of death, having a greater “desire to depart, and be with CHRIST,” than to live; yet the language of her heart, on such occasions, was, “FATHER, thy will be done.”

After the death of our children, she was more at liberty, and, having a desire to be useful, she complied with a solicitation to be a teacher of the girls in the Golden-Lane Sunday-School. For seven years she conscientiously and diligently attended that Institution; and I believe her pious labours and fervent prayers were made a blessing to many. She found it profitable to her own mind to visit the scholars, or their friends, when sick; and records some instances in which she was made useful,

both to parents and children : but, in all cases, she ascribes the glory to God.

As we are warranted by the Scriptures to believe that God is not only "faithful and just to forgive us our sins, but also to cleanse us from all unrighteousness;" and as from the beginning of Methodism this doctrine has been taught among us, so my late dear companion sought after, and attained to, that state in which she loved God with all her heart. For some years before she entered into this state, her Diary shows how greatly she hungered and thirsted after righteousness and true holiness, in the fullest meaning of the words. She sought the blessing in faith, and with all her heart. The following is her own account of her experience in this respect: "About the year 1794, having read the account of that holy woman, Mrs. SCUDAMORE, in our Magazine for 1793, and, at the same time, attending the ministry of the REV. WALTER GRIFFITH, then stationed in London, who encouraged believers to press after and expect a full salvation from sin, I was convinced of the necessity of a clean heart. I thought, until I obtain this blessing, I shall never be established. I sought it diligently, and with all my heart, till, on the second of July, 1795, while praying in an agony for this blessing, the LORD was pleased to manifest himself to me in an extraordinary manner. This was the most glorious day I ever experienced; may I ever remember it with the utmost gratitude! While lamenting the many imperfections and unholy dispositions I found within me, it came to my mind, 'that all this need not keep me from enjoying the great blessing of entire sanctification; and why may I not receive it now?' I began to pray for it. I soon entered into an agonizing spirit, and used such arguments, and pleaded in such a manner, as I cannot remember ever to have done before; sometimes hoping I should then receive the blessing, and sometimes fearing that I should go without it; but, when fear prevailed, I wrestled afresh with God, till he applied those words with peculiar energy to my heart,—'Thou art all fair, my love; there is no spot in thee.' Immediately I felt power to believe that the LORD had not only saved me from the guilt and power of sin, but from its very existence; and my joy was full. Since then, I can pray in faith; I feel a calm serenity of mind; nothing moves me to impatience; I feel much love and gratitude; and my mind is in a constant frame of prayer and watchfulness. I feel myself so exceedingly weak, that, unless I have fresh supplies from one hour to another, I shall become a prey to the enemy. I am not now subject to doubts and fears, as I was before; but can, at all times, rely on the promise of the LORD, who hath said, 'Him who cometh unto me, I will in no wise cast out.' Then, let my state be what it may, I come to the LORD just as I am, and believe his word, and he does not reject me for my unworthiness."

In her Journal, she describes the state of her mind for nearly thirty years after the LORD gave her

“A humble, lowly, contrite heart,
Believing, true, and clean;”

from which it appears, that she had, in common with all the children of GOD, to contend with principalities and the powers of darkness. The enemy often came in like a flood, to distress her in the way, if he could not turn her out of it; but she always found the LORD to fulfil his promise, by lifting up a standard against him, and she refers to many a conflict and many a victory.

(To be concluded in our next.)

DIVINITY.

THE MORAL DIGNITY OF THE MISSIONARY ENTERPRISE:

A SERMON:

BY F. WAYLAND, JUN.

Pastor of the First Baptist Church in Boston, North America.

(Concluded from p. 131.)

III. LET us consider THE MEANS BY WHICH THIS MORAL REVOLUTION IS TO BE EFFECTED. It is, in a word, by the preaching of JESUS CHRIST and him crucified. It is by going forth and telling the lost children of men, that GOD so loved the world, that he gave his only begotten SON to die for them; and by all the eloquence of such an appeal, to entreat them, for CHRIST's sake, to be reconciled unto GOD. This is the lever by which, we believe, the moral universe is to be raised; this is the instrument by which a sinful world is to be regenerated.

And consider the commanding Simplicity of this means, devised by Omniscience to effect a purpose so glorious. This world is to be restored to more than it lost by the fall, by the simple annunciation of the love of GOD in CHRIST JESUS. Here we behold means apparently the weakest, employed to effect the most magnificent of purposes. And how plainly does this bespeak the agency of the omnipotent GOD! The means which effect his greatest purposes in the kingdom of nature, are simple and unostentatious; while those which man employs are complicated and tumultuous. How many intellects are tasked, how many hands are wearied, how many arts exhausted, in preparing for the event of a single battle; and how great is the tumult of the moment of decision! In all this, man only imitates the inferior agents of nature. The autumnal

tempest, whose sphere of action is limited to a little spot upon our little world, comes forth attended by the roar of thunder and the flash of lightning; while the attraction of gravitation, that stupendous force which binds together the mighty masses of the material universe, acts silently. In the sublimest of natural transactions, the greatest result is ascribed to the simplest causes. "He spake, and it was done; he commanded, and it stood fast."

Contemplate the Benevolence of these means. In practice, the precepts of the Gospel may be summed up in the single command, "Thou shalt love the LORD thy GOD with all thy heart, and thy neighbour as thyself." We expect to teach one man obedience to this command, and that he will feel obliged to teach his neighbour, who will feel obliged to teach others, who are again to become teachers, until the whole world shall be peopled with one family of brethren. Animosity is to be done away by inculcating universally the obligation of love. In this manner we expect to teach rulers justice, and subjects submission; to open the heart of the miser, and unloose the grasp of the oppressor. It is thus we expect the time to be hastened onward when men shall "beat their swords into ploughshares, and their spears into pruning hooks; when nation shall no more lift up sword against nation, neither shall they learn war any more."

With this process, compare the means by which men, on the principles of this world, effect a melioration in the condition of their species. Their almost universal agent is, threatened or inflicted misery. And, from the nature of the case, it cannot be otherwise. Without altering the disposition of the heart, they only attempt to control its exercise. And they must control it by showing their power to make the indulgence of that disposition the source of more misery than happiness. Hence when men confer a benefit upon a portion of their brethren, it is generally preceded by a protracted struggle to decide which can inflict most, or which can suffer longest. Hence the arm of the patriot is generally and of necessity bathed in blood. Hence with the shouts of victory from the nation he has delivered, there arises also the sigh of the widow, and the weeping of the orphan. Man produces good by the apprehension or the infliction of evil. The Gospel produces good by the universal diffusion of the principles of benevolence. In the former case, one party must generally suffer; in the latter, all parties are certainly more happy. The one, like the mountain torrent, may fertilize now and then a valley beneath, but not until it has wildly swept away the forest above, and disfigured the lovely landscape with many an unseemly scar. Not so the other;

"It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice bless'd,
It blesseth him that gives, and him that takes."

Consider the Efficacy of these means. The reasons which teach us to rely upon them with confidence may be thus briefly stated :—

1. We see that all which is really terrific in the misery of man results from the disease of his moral nature. If this can be healed, man may be restored to happiness. Now the Gospel of JESUS CHRIST is the remedy devised by Omniscience specifically for this purpose, and therefore we do certainly know that it will inevitably succeed.

2. It is easy to be seen, that universal obedience to the command, "Thou shalt love the LORD thy GOD with all thy heart, and thy neighbour as thyself," would make this world a heaven. But nothing besides the Gospel of CHRIST can persuade men to this obedience. Reason cannot do it; philosophy cannot do it; civilization cannot do it. The cross of CHRIST alone has power to bend the stubborn will to obedience, and melt the frozen heart to love. For, said one who had experienced its efficacy, "The love of CHRIST constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not live to themselves, but unto HIM who died for them, and rose again."

3. The preaching of the cross of CHRIST is a remedy for the miseries of the Fall, which has been tested by the experience of eighteen hundred years, and has never in a single instance failed. Its efficacy has been proved by human beings of all ages, from the lisping infant to the sinner a hundred years old. All climates have witnessed its power. From the ice-bound cliffs of Greenland to the banks of the voluptuous Ganges, the simple story of CHRIST crucified has turned men from darkness to light, and from the power of Satan unto GOD. Its effect has been the same with men of the most dissimilar conditions; from the abandoned inhabitant of Newgate, to the dweller in the palaces of kings. It has been equally sovereign amidst the scattered inhabitants of the forest and the crowded population of the densest metropolis. Every where, and at all times, it has been "the power of GOD unto salvation to every one that believeth."

4. And lastly, we know, from the word of the living GOD, that it will be successful, until this whole world has been redeemed from the effects of man's first disobedience. "As truly as I live, saith JEHOVAH, all the earth shall be filled with the glory of the LORD." "Ask of me," saith he to his SON, "and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." In the Revelation which he gave to his servant JOHN, of things which should shortly come to pass; "I heard," said the Apostle, "great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our LORD, and of his CHRIST, and he shall reign for ever and ever." Here then is the ground of our unwavering confidence. Heaven and earth shall pass away, but

one jot or one tittle shall in no wise pass from the word of God, until all be fulfilled. Such, then, are the means on which we rely for the accomplishment of our object, and such the grounds upon which we rest our confidence of success.

And now, my hearers, deliberately consider the nature of the Missionary Enterprise. Reflect upon the dignity of its object; the high moral and intellectual powers which are to be called forth in its execution; the simplicity, benevolence, and efficacy of the means by which all this is to be achieved; and we ask you, Does not every other enterprise to which man ever put forth his strength dwindle into insignificance, before that of preaching CHRIST crucified to a lost and perishing world?

Engaged in such an object, and supported by such assurances, you may readily suppose, we can very well bear the contempt of those who would point at us the finger of scorn. It is written, In the last days there shall be scoffers. We regret that it should be so. We regret that men should oppose an enterprise, of which the chief object is, to turn sinners unto holiness. We pity them, and we will pray for them. For we consider their situation far other than enviable. We recollect that it was once said by the Divine Missionary, to the first band which he commissioned, "He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." So that this very contempt may, at last, involve them in a controversy infinitely more serious than they at present anticipate. The Reviler of missions, and the Missionary of the cross, must both stand before the judgment-seat of Him who said, "Go ye into all the world, and preach the Gospel to every creature." It is affecting to think, that whilst the one, surrounded by the nation who, through his instrumentality, have been rescued from everlasting death, shall receive the plaudit, "Well done, good and faithful servant;" the other may be numbered with those "despisers who wonder and perish." O that they "might know, even in this their day, the things which belong to their peace, before they are hidden from their eyes!"

You can also easily perceive how it is that we are not soon disheartened by those who tell us of the difficulties, nay, the hopelessness, of our undertaking. They may point us to countries once the seat of the Church now overspread with Mohammedan delusion; or, bidding us look at nations who once believed as we do, now contending for what we consider fatal error, they may assure us that our cause is declining. To all this we have two answers: First, the assumption that our cause is declining, is utterly gratuitous. We think it not difficult to prove, that the distinctive principles we so much venerate, never swayed so powerful an influence over the destinies of the human race as at this very moment. Point us to those nations of the earth to whom moral and intellectual cultivation, inexhaustible resources, progress in arts, and

sagacity in council, have assigned the highest rank in political importance, and you point to us nations whose religious opinions are most closely allied to those we cherish. Besides, when was there a period, since the days of the Apostles, in which so many converts have been made to these principles, as have been made, both from Christian and Pagan nations, within the last five and twenty years? Never did the people of the saints of the Most High appear to be going forth in such serious earnest, to "take possession of the kingdom and dominion, and the greatness of the kingdom under the whole heaven," as at this very day. We see, then, nothing in the signs of the times which forbodes a failure; but every thing which promises that our undertaking will prosper. But, secondly, suppose the cause did seem declining, we should see no reason to relax our exertions; for JESUS CHRIST has said, "Preach the Gospel to every creature." Appearances, whether prosperous or adverse, alter not the obligation to obey a positive command of ALMIGHTY GOD.

Again, suppose all that is affirmed were true. If it must be, let it be. Let the dark cloud of infidelity overspread Europe, cross the ocean, and cover our own beloved land. Let nation after nation swerve from the faith. Let "iniquity abound, and the love of many wax cold," even until there is on the face of this earth but one pure Church of our LORD and SAVIOUR JESUS CHRIST. All we ask is, that we may be Members of that one Church. God grant that we may throw ourselves into this Thermopylæ of the moral universe!

But even then, we should have no fear that the Church of GOD would be exterminated. We would call to remembrance "the years of the right hand of the Most High." We would recollect, there was once a time, when the whole Church of CHRIST, not only could be, but actually was, "gathered with one accord in one place." It was then that that place was "shaken as with a rushing mighty wind, and they were all filled with the HOLY GHOST." That same day, three thousand were added to the LORD. Soon we hear, they "have filled Jerusalem with their doctrine." The Church has commenced her march. Samaria has with one accord believed the Gospel. Antioch has become obedient to the faith. The name of CHRIST has been proclaimed throughout Asia Minor. The temples of the gods, as though smitten by an invisible hand, are deserted. The citizens of Ephesus cry out in despair, "Great is Diana of the Ephesians!" Licentious Corinth is purified by the preaching of CHRIST crucified. Persecution puts forth her arm to arrest the spreading "superstition:" But the progress of the faith cannot be stayed. The Church of GOD advances unhurt, amidst racks and dungeons, persecutions and death; yea, "smiles at the drawn dagger, and defies its point." She has entered Italy, and appears before the walls of the eternal City. Idolatry falls

prostrate at her approach. Her ensign floats in triumph over the Capitol. She has placed upon her brow the diadem of the Cæsars!

After having witnessed such successes, and under such circumstances, we are not to be moved by discouragements. To all of them we answer, *Our Field is the World.* The more arduous the undertaking, the greater will be the glory. And that glory will be ours; for GOD ALMIGHTY is with us.

This enterprise of mercy the SON of GOD came down from heaven to commence, and in commencing it he laid down his life. To us has he granted the high privilege of carrying it forward. The legacy which he left us, as he was ascending to his FATHER and our FATHER, and to his GOD and to our GOD, was, "Go ye into all the world, and preach the Gospel to every creature; and, lo, I am with you always, even unto the end of the world." With such an object before us, under such a Leader, and supported by such promises, other motives to exertion are unnecessary. Each one of you will anxiously inquire, how he may become a co-worker with the SON of GOD, in the glorious design of rescuing a world from the miseries of the fall.

Blessed be GOD, this is a work in which every one of us is permitted to do something. None so poor, none so weak, none so insignificant, but a place of action is assigned him; and the cause expects every man to do his duty. We answer, then,

1. You may assist in it by your Prayers. After all that we have said about means, we know that every thing will be in vain without the influence of the HOLY SPIRIT. "Paul may plant, and Apollos water, it is GOD who giveth the increase." And this influence is promised, and promised in answer to prayer alone. Ye then who love the LORD, "keep not silence, and give him no rest, until he establish and make Jerusalem a praise in the whole earth."

2. You may assist by your personal Exertions. This cause requires a vigorous, persevering, universal, and systematic effort. It requires that a spirit should pervade every one of us, which shall prompt him to ask himself every morning, What can I do for CHRIST to-day? and which should make him feel humbled and ashamed, if at evening, he were obliged to confess he had done nothing. Each one of us is as much obligated as the Missionaries themselves, to do all in his power to advance the common cause of Christianity. We, equally with them, have embraced that Gospel, of which the fundamental principle is, *None of us liveth to himself.* And not only is every one bound to exert himself to the uttermost; the same obligation rests upon us so to direct our exertions, that each of them may produce the greatest effect. Each one of us may influence others to embark in the undertaking. Each one whom we have influenced, may be induced to enlarge that circle of which he is the centre, until a self-extending system of intense and reverberated action shall em-

body into one invincible phalanx, "the sacramental host of God's elect." Awake, then, brethren, from your slumbers! "Seek first the kingdom of GOD, and his righteousness." And recollect that what you would do, must be done quickly. "The day is far spent; the night is at hand." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

3. You may assist by your pecuniary Contributions. And here, I trust, it is unnecessary to say that in such a cause we consider it a privilege to give. How can you so worthily appropriate a portion of that substance which Providence has given you, as in sending to your fellow-men, who sit in the region and shadow of death, a knowledge of the GOD who made them, and of JESUS CHRIST whom he hath sent? We pray you, so use "the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." But I doubt not you already burn with desire to testify your love to the crucified Redeemer. Enthroned in the high and holy place, He looks down at this moment upon the heart of every one of us, and will accept of your offering, though it be but the widow's mite, if it be given with the widow's feeling. In the last day of solemn account, He will acknowledge it before an assembled universe; saying, "In as much as ye did it unto one of the least of these my brethren, ye did it unto me!"

THE APOSTOLICAL COMMISSION.

MATTHEW xxviii. 18—20.

AMONG the ancient Heathens, Preachers were called, *Διὸς ἄγγελοι*, Messengers from Heaven, and also Public Officers, employed by their Sovereigns to signify their will and pleasure to their subjects. Their work was, to go into all parts of their dominions, and solemnly, with a loud voice, and sometimes with the sound of a trumpet, to publish their edicts, and let their subjects know their Princes' mind. But it is very likely the Evangelists took the expression, which they use, out of the Old Testament, and alluded to the proclaiming of the year of Jubilee, as may appear from Isai. lxi. 1, 2, where the word occurs. In respect of this act, the Apostles might be truly denominated Messengers, Criers, Public Officers; yet sent from Heaven, and not from the earth; from GOD, and not from men. Their work was, to proclaim and publish his laws, promise peace, persuade men to repentance and faith, and so make them subjects to their blessed SAVIOUR and REDEEMER. Their teaching, both for matter and manner, was extraordinary, and plainly divine. It was accompanied by the blessed SPIRIT, wrought wonderfully upon the hearts of men, had rare effects, and proved the mighty power of GOD unto salvation.—LAWSON'S *Magna Charta Ecclesiae Universalis*, 1687.

MISCELLANEOUS COMMUNICATIONS.

THE WESLEYAN-METHODIST. (No. XIII.)

METHODISM IN YARMOUTH.

To the Editor of the Wesleyan-Methodist Magazine.

THE doctrines preached by the Founder of Methodism, and which are still published by the Preachers in the Wesleyan Connexion, are essentially the doctrines of the Reformation, and accord with the Liturgy, the Homilies, and the Articles of the Church of England. But such was the lamentable declension of real religion in the Establishment, that when MESSRS. WESLEY and WHITEFIELD began to inculcate scriptural Christianity, they were by many thought to be disordered in their minds, and were often opposed and ill-treated in their public ministry; the churches were shut against them, and all manner of evil was said of their preaching. Vast numbers, however, received with gladness the word which they preached; and, in every part of the kingdom, chapels were erected by the voluntary contributions of those who had felt the Gospel to be the power of God to their salvation. Much of the providence of God appeared, both in opening the way and furnishing the means of building many of these places of divine worship; yet a cloud rests on these displays of divine goodness, because no records have been kept of them. It is, indeed, strange, that so few accounts have been preserved of the manner in which Methodism was introduced into various places in this kingdom; and as many of the old Preachers and Members are gone to their reward, much valuable and interesting information on this subject, it is to be feared, is irretrievably lost. My esteemed friend, the REV. J. EVERETT, of Sheffield, hastaken great pains in collecting information of the means by which Methodism was introduced into that town and neighbourhood; and the account which he has published, cannot fail to delight and profit the serious reader. If those who are possessed

of similar information would copy his example, and give the world, through the medium of your Magazine, an account of what has appeared peculiarly providential, in the commencement or progress of this great work of God in other places in this kingdom, posterity would, by this means, have fresh cause to "praise the LORD for his goodness, and his wonderful works among the children of men." A wish to excite general attention to this subject, and a request made by a worthy Brother, induced me to draw up the following account of the introduction of Methodism into Yarmouth. When I read the account to my beloved Colleagues, they urged me to send it to the Editor of our Magazine. In compliance with their request, I now transmit it to you.

My first station was the Norwich Circuit, to which I was appointed in the year 1773, of which Yarmouth then formed a part, and which, of course, I visited in my turn. Many years before this, the Preachers had in vain attempted to preach in Yarmouth, being driven out of the town, and narrowly escaping with their lives. About the year 1760, MR. HOWELL HARRIS, a gentleman of eminent piety, who had for years preached the Gospel in South Wales, made an offer to Government to raise a number of men for the defence of the nation. His offer being accepted, his men were joined to a regiment, in which he was made an officer, and sent to Yarmouth. Immediately on his arrival, he inquired if there were any Methodists in the town, and was informed that attempts had been made to preach there, but that the Preachers had very narrowly escaped violent deaths from enraged mobs. Nothing daunted by this intelligence, he employed the town-crier to give notice, that on such a day,

and at such an hour, a Methodist Preacher would preach at the Market-place. At the time appointed, a large mob had collected together, furnished with stones, brickbats, bludgeons, blood, and filth,—materials suited to their work,—vowing, that if the Preacher came, he should never go out of the town alive. MR. HARRIS, who had been exercising his men at a little distance, when the clock struck, went to the multitude, and inquired what was the matter. They replied, that a Methodist Preacher was to have come, but it was well that he had not, for he certainly would have been killed. MR. HARRIS told them, he thought it a pity they should be wholly disappointed, and that if they would favour him with their attention, he would sing a hymn, and pray with them, and also give them a little friendly advice. He then mounted a table which had been prepared for him, his men, who surrounded him with their arms, joining him most devoutly in singing and prayer. The novelty of the scene, and the presence of armed men, who were ready to defend their officer and their friend, struck terror into the mob, and prevented the execution of their wicked designs. MR. HARRIS preached with little interruption; the hearts of many of the hearers were softened; prejudices vanished; and some were awakened to a serious concern for their souls, and led to inquire how they might be saved. From that time, MR. HARRIS preached almost every evening with increasing effect, and, after a time, he sent to the Preachers in the neighbourhood to come to Yarmouth and form a Society. His request was readily met; a people were gathered from the world, and a lovely Society was formed, who evidenced gratitude both to God and men, for being called into the glorious light of the Gospel and the grace of God. A commodious Chapel was built by a gentleman of the town, and let to the Methodists at a yearly rent. This place was well attended, and much good was evidently done. Two Local Preachers were raised up, who promised to be extensively useful, viz. BENJAMIN WORSHIP, Attorney, and

JOHN SIMPSON, Woollen-draper. The word of God had free course; it ran, and was glorified. This prosperity, however, was of short duration. The former of these Local Preachers imbibed CALVIN'S, or rather SANDIMAN'S sentiments, diffused his notions among the Members, took the Chapel clandestinely from them, and set up for himself. More than half the Society went with him, and became very industrious in spreading their Antinomian opinions. MR. WESLEY, in his Journal, takes notice of this rent, of which he says, "The work of God was increasing here, when poor B. W. was converted to Calvinism. Immediately he declared open war, tore the Society in pieces, took all he could to himself, wholly quit- ted the Church, and raised such a scandal as will not soon be removed." (*Wesley's Works, Vol. IV. p. 265.*) This must have been in the year 1765. The remainder of the Society took a dwelling-house, which they fitted up as a place of worship. In this new place the preaching was continued some years, but not with any pleasing success. The old leaven was not entirely purged away, but spread among the remaining Members of the Society. J. SIMPSON, the Local Preacher who continued in connexion, was strongly tinctured with it, and, in several conversations I had with him, it was evident he was not a Methodist in sentiment. After I left the Circuit in 1774, I was informed that he took the second place, as B. W. had taken the first, and again divided the Society, when only eight persons remained. The preaching was then removed to the kitchen of a house occupied by MR. KING, a brazier, an upright, sensible man; but the congregation dwindled away, and the town was abandoned by the Methodist Preachers for several years.

In the year 1780, I was again stationed at Norwich. In the course of the year, I sent a few lines to MR. KING, proposing to spend a night with him, which I did out of respect to him and his kind family, and to see if there were any who would be glad to have the preaching of the Methodists restored to that town; I there-

fore added, that if he could collect me a congregation, it would be so much the more agreeable. I was soon informed by MR. K. that he would be glad to see me, and that he hoped he should be able to get me a place of worship, and a people to whom I might preach. Permission was granted for me to preach in the General Baptist Meeting, the very place first built for the Methodists. After the service, when I came out of the Chapel, a number of persons surrounded me, and earnestly requested that I would come to them again. I said to them, If you will get me a place, and a congregation, I will gladly come to you. A widow offered the use of her house, but it soon became too small. Another house was then taken, and fitted up for divine worship, which was usually crowded with attentive hearers. Sinners were awakened, and converted to God. A Society was again formed in Yarmouth, who adorned their profession, and became a blessing to many around them. When I left the Circuit in 1782, there were, if I recollect rightly, about sixty Members, of whom the late MR. SEWELL, and MRS. WARREN, the mother of the REV. DR. WARREN, were a part. In the following year, a new Chapel was erected by the Methodists, and opened by the REV. J. WESLEY, on which occasion he says, "Wednesday, Oct. 22, I went to Yarmouth. Often this poor So-

ciety had been well nigh shattered in pieces; first by BENJAMIN WORSHIP, then a furious Calvinist, tearing away nearly half of them; next by JOHN SIMPSON, turning Antinomian, and scattering most that were left. It has pleased God, contrary to all human probability, to raise a new Society out of the dust, nay, and to give them courage to build a new preaching-house, which is well finished, and contains about five hundred hearers. I opened it this morning, and as many as could get in seemed to be deeply affected. Who knows but God is about to repair the waste places, and to gather a people that shall be scattered no more."

In this new Chapel the work of God prospered, and his word was greatly blessed to the hearers. The place became too small for the congregation, and the friends bought a building that had been otherwise occupied, and made it a commodious Chapel, large enough to contain from a thousand to twelve hundred hearers. It may be easily supposed, that it was peculiarly gratifying to me to visit this town in the year 1815, when a Missionary Society was formed in aid of that blessed cause. A few of my old friends were then living, but the far greater part had finished their course with joy, and gone to a better world.

I am

Yours affectionately,

Bristol,

JAMES WOOD

ANECDOTE OF THE LATE MR. SPENCE, OF YORK.

To the Editor of the Wesleyan-Methodist Magazine.

I AM unwilling that the following fragment, which relates to the late MR. ROBERT SPENCE, should be altogether lost. I was present when the circumstance occurred, and when the observations were made by our venerable friend.

It is about twenty-four years since I was stationed in the city of York, where it has long been a custom for the Methodists to have a Love-feast on Whit-Tuesday; which is generally attended by considerable numbers of people from distant places. A few years before the Love-feast to which I refer, there had been considerable

disturbances in many of our Societies, and some individuals had left them; which induced several persons, in giving an account of their religious experience, to remark how many years they had been Members of the Society; and to state, that they never had any temptation to leave it. After many had thus expressed themselves, MR. SPENCE stood up, and observed, "My Brethren, several of you have spoken of the LORD's gracious dealings with you; and I have remarked, that you have generally concluded by telling us how many years you have been in

the Methodist Society. One has told us, that he has been seven years; another, twelve; another, fifteen; and another, twenty. Many of you have also said, 'That you never had a temptation to leave it.' I have been thirty-four years in the Society, and I acknowledge before you all, that I once had a very strong temptation to leave it, and to have nothing more to do with the Methodists." At this remark, a profound silence pervaded the whole assembly, and every eye and every ear was turned towards the speaker. "Yes," said he, "I once had a very strong temptation to leave the Methodists: but I thought within myself, I will do nothing rashly; I will exercise my reason, and weigh carefully the matter on each side, before I come to a conclusion. I reasoned thus: Suppose I leave the Methodists, they can do without me; they will never miss me; they will go on, as they have gone on from the beginning, without me. But, on the other side, how shall I do without them? The little religion I have, I obtained among them. Had it not been for the Metho-

dists, for any thing that I know to the contrary, I might, to this day, have remained a cursing, swearing chaise-driver. The religious friends that I have, whose sentiments and experience correspond with my own, are all Methodists. The means of grace and religious instruction, by which my soul prospers, I find amongst the same people. Now, if I yield to the temptation, and leave them, what people, what means shall I substitute in their place? Shall I not be in danger of mixing with the world; of imbibing the spirit of unconverted men; of losing altogether the religion I possess; and, in the end, of losing my own soul? When I had thus reasoned on the case, the force of the temptation was completely broken; and, having obtained help of God, I continue to this day." These observations, made by this good man, were very appropriate to the occasion; they produced a great effect at the time; and, I believe, left a salutary impression on the minds of all who were present.

ROB. JOHNSON.

Hull, Feb. 11, 1825.

RELIGIOUS INTELLIGENCE.

A SIXTH LETTER FROM THE REV. RICHARD REECE, ON THE SUBJECT OF HIS LATE VISIT TO AMERICA.*

I PROCEED to inform you of our departure from Boston, on Tuesday, March 23d, at half-past one o'clock. After having taken leave of our affectionate friends, we came by the mail coach, through a well-cultivated and populous country to Worcester, where we took supper and parted with some of our passengers; amongst these was a plain, shrewd, intelligent free-thinker, who had emigrated from this country in his youth, and was now completely formed into a *Liberal*. Freed from the restraints of fear and shame, and without any regard to the opinions of others, he uttered his own on all subjects, with the most perfect ease. He knew how to distinguish between the profession of religion and the experience of it, having been acquainted with Methodism in England, but took those liberties with Revelation which unbelievers are accus-

tomed to do. We had much conversation with him, and his frankness of manner enlivened the company during the evening; yet was it a matter of lamentation to us, that talents like his should be so wofully perverted.

Worcester is forty miles from Boston, and a handsome town; it is larger than any other of the inland towns of New England, and a place of much wealth and trade. The number of its inhabitants is 2,963. It contains three churches; two for Congregationalists, and one for Baptists. In this county there are twenty-one cotton manufactories, which employ more than 6,000 persons; twenty-five woollen factories, employing 1,100 persons; forty machine manufactories, which employ more than 500 workmen. The business of card-making, and machinery, employs almost the whole town of Leices-

* See Wesleyan-Methodist Magazine, for April, 1825, p. 137.

ter, which is six miles distant. In card-making alone, more than 1,500 women and children are engaged. We passed through Leicester, Sturbridge, and Stafford; but before we came to the latter place, I found the coach suddenly stop, and felt it inclining to one side. The Gentleman who sat by me inquired, "What is the matter?" When the coachman answered, "The shackle bolt is broken." "Then we must come out; open the door." An attempt to do this was made, but without effect; and as there is but one door to an American mail coach, there was no way out but through the window. The two American passengers, who were strangers to us, most adroitly slipped out as if they had been accustomed to disasters of this kind. Brother HANNAH, and Brother BANGS, who is a large man, were taken out with some difficulty. Having obtained a strong rail, which they used as a lever, they raised up the body of the coach, so that the door opened, and I made my escape. It was midnight: the wind blew high, and was piercingly cold; while the snow and rain descended without intermission. Our situation was not enviable, as we were far from any human habitation, and had no aid but what our united ingenuity supplied. After some time, another bolt was found. Two or three more levers were procured, and we lifted the carriage to its proper position; the strap which sustained it was secured, and we resumed our seats and pursued our way. The country through which we passed was rocky, and the road indescribably rough; so that it was not uncommon for those who were on the hind seat to receive sudden jirks, by which their heads were violently brought in contact with the wooden canopy. Those who occupied the middle and the front seats were more fortunate, and partially escaped these rude shocks. This was our situation till long after the break of day, when we descended into the valley of the Connecticut River, and passed through East Hartford. Here the land appears to be fertile, and better cultivated. Before we came to this place, we changed our company, and took into the coach a respectable widow, and her daughter, who were going to the city of Hartford, on the west bank of the Connecticut. We crossed the river by a long wooden bridge, covered with a pent-house. It was an object of curiosity and interest to me, being the first I had seen so constructed. It cost upwards of £25,000 sterling. I soon found that our female companion was a Lancashire woman, who had come with

her husband from near Oldham many years ago. He had erected a cotton factory, by which he had acquired a handsome property, and was recently dead. She appeared to be acquainted with many of the most respectable families in the neighbourhood of Manchester, and was a member of an Independent church. In this city we breakfasted, and reposed an hour, while the coach was preparing, which was to proceed with us to New-Haven.

In Connecticut, the observance of the Sabbath is not, as with us, from midnight to midnight; but from sunset to sunset. The shops are shut, and all labour is suspended at twilight, on the Saturday evening. After sunset, on the Sunday, the people are at liberty to engage in secular business, or social pleasure. The Episcopalians and the Methodists dissent from this prevailing system, and keep the Sabbath as we do in England.

Hartford is situated fifty miles from the mouth of the Connecticut, which is navigable by small sloops up to the city. The number of its population is 6,900. The public buildings are large and substantial; such as the State-House, the American Asylum for the deaf and dumb; the Arsenal, &c. There are six places of public worship. At the time we were there, it was in contemplation to build in this city a College for the Episcopal Church; and our excellent friend BISHOP BROWNELL is elected the President, and is about to take up his residence there.

After breakfast we proceeded through Wethersfield, along the banks of the river, to the city of Middletown; which is the capital of Middlesex County, and contains a population of 2,718. Here are ten places of public worship; four for Congregationalists, three for Baptists, one for Episcopalians, one for Methodists, and one for *strict* Congregationalists. The city consists at present of one principal street, which is very wide, and runs parallel with the river for more than a mile. The houses are of brick, and some of them large and elegant; but the carriage road was muddy and rough; our progress was therefore slow, and we were much shaken. After leaving Middletown, the road improved, and the sun shone warm, so that the remainder of our journey to New-Haven was delightful. It was four o'clock when we arrived in this beautiful city. Before we had risen from dinner, Brother LUCKEY, "the Preacher in charge," came to us, and soon decided that I should preach at seven o'clock. Four of the churches stand upon a beautiful

Green in the centre of the city, near to each other; yet so as not to offer any interruption when the congregations are engaged in public worship. The bell of one of them was most readily permitted to be rung, to call the people to our chapel, which is a large brick building, twenty-seven yards long, by twenty-two and a half wide; and the bottom is neatly pewed. Our Society here consists of a hundred and eighty-seven members. I was not a little surprised, when I ascended the pulpit, to see the bottom of the chapel crowded with people of most respectable appearance; and the large space within the communion rails filled with clergymen of different denominations. There were DR. BROWNELL, Bishop of the Episcopalian Churches in Connecticut, and two or three of his clergy; DR. DAY, the President of Yale College; DR. MORSE, formerly Minister of the first Congregational Church in Charlestown, now resident in this city, and author of a Tour to ascertain the State and Number of the different Tribes of Indians within the Territories of the United States, for the Use of the Government; Professors GOODRICH, &c. After sermon, Brother HANNAH prayed. The Ministers appeared to be most cordial in their affection to each other, and equally so in their attention to us. The Bishop engaged us to dine with him the next day, and the President of the College invited us to call on him that he might show us the Library, &c. We were all one in CHRIST JESUS.

Yale College was first established at Saybrook, a town situated at the mouth of the Connecticut, thirty-four miles east of New-Haven, and containing a population of 4,200, and incorporated by the Colonial Legislature in 1701. In 1718, it was removed to New-Haven. It took its name in commemoration of the Honourable ELIHU YALE, son of one of the early settlers, who came to England in his youth; hence he sailed to India, where, in process of time, he received the appointment of Governor of Madras. On his return to England, he transmitted donations to this Institution, at various times, to the amount of £500; and, a short time before his death, he bestowed another benefaction to the same amount. Among its early benefactors was the celebrated DEAN BERKLEY; who, having been disappointed in his design of founding a College in the Island of Bermuda, presented to this Institution a farm, which he had purchased in Rhode Island, and afterwards transmitted to it a valuable collection of books for the library.

On Thursday, March 25th, after breakfasting with Brother LUCKEY, we went to pay our respects to the Presiding Elder, MIRWIN. The Presiding Elder is appointed to his office and station by the Bishop: his duty is, to travel through his District, and, in the absence of the Bishop, "to take charge of all the Elders, Deacons, Travelling and Local Preachers, and Exhorters therein;—to change, receive, and suspend Preachers in his District during the intervals of the Conferences; and, in the absence of the Bishop, to be present at all the Quarterly Meetings, and to hold a Quarterly Meeting Conference of all the Travelling and Local Preachers, Exhorters, Stewards, and Leaders of the Circuit, and none else;—to hear complaints, and to receive and try appeals;—to oversee the spiritual and temporal business of the church, and to take care that every part of our discipline be enforced in his District;—to attend the Bishops when in the District, and to give them, when absent, all necessary information by letter."

On returning from Brother MIRWIN's, our first visit was to the cemetery, an extensive square piece of ground, containing more than ten acres, in the north-west suburb of the city, laid out in squares. Every congregation has its lot, and the remainder is divided into family lots of 32 feet in length, and 18 in breadth. The stone and marble monuments are in very neat order; some of them are elegant in their structure and appearance, and display much taste and science in their execution.

We then called on DR. MORSE, who received us with great kindness. He is a tall, aged person, gentlemanly in his manners and behaviour,—and has visited, by order of Government, the Indian tribes scattered about on their reserved lands in different parts of the United States. On his return, in 1823, he published his observations in an 8vo. volume, for the information of his countrymen, a copy of which he politely presented for my acceptance. He takes great interest in the attempts made to improve the civil and religious condition of these ancient possessors of the country, and in his appeals to the compassion and christian feeling of his countrymen, represents them as "a noble-minded race of men, possessing much generous feeling and boundless hospitality," where they have not been corrupted by the whites.

THE REV. JOHN ELLIOT was an Englishman, and settled in New England, as the Minister of Roxburg, in 1646.—He laboured among the Indians with

singular success: He composed a Grammar of the Indian language, and translated the Bible for their use. He also translated "BAXTER's Call," "The Practice of Piety," and other Tracts. He collected a church in Natick, to which he administered the LORD's Supper. In the Massachusetts' Colony there were other churches, and one in the island of Nantucket. Many of the Indians in New England were at that time under christian instruction, and many of their Ministers and Catechists were native Indians, truly converted to God.

In Martha's Vineyard, an island in the same State, there were two large churches, and the zealous MAYHEWS long took great pains with them, and saw much fruit of their labour. In short, there were six churches of baptized Indians in New England; eighteen assemblies of Catechumens, professing the name of CHRIST; twenty-four Indian Preachers; besides four English Ministers, who preached in the Indian tongue. At present the scene is changed: they are well nigh 'minished from the sons of men.' In Martha's Vineyard, where the word of the LORD had free course, and the labours of the zealous MAYHEWS were crowned with such success, there are a few only who *profess* Christianity; and these are so ignorant, poor, and intemperate in the use of spirituous liquors, that their christian teachers are discouraged, and say, "We see but little good done in preaching to these people." The New England settlers, when they came to live amongst these nations, and saw their idolatries, had soon a feeling of zeal to abolish the one, by destroying and exterminating the other; and they seem to have thought they were justified by the commission which was given to the Children of Israel, when they went to possess the promised land. These Indians were not better than the Amalekites, the Hivites, and the Jebusites, whose iniquity was full, and therefore they imagined that they had a divine commission to cut them off, as the enemies of the LORD. Many of the Puritan Preachers made use of this language, and encouraged them from the pulpit in the pursuit of their object. COTTON MATHER designates this work of destruction, "The Wars of the Lord, or Ecclesiarum Prælia;" and treats "*the Netops*," as he calls them, with a disdain and cruelty which, considering their condition, they had not merited. "Thus God made way," says he, "for his own people, by removing the heathen."

The men who now inherit their lands

refuse them the rights of citizenship, even if they settle in their towns or villages; so that in the forests, where many thousands roved about in pursuit of the panther, the moose, the wild cat, or the beaver, on the banks of the Connecticut, the Merrimack, and the Penobscot, the last census confines their number to 750, and these mostly half breed. The political degradation of this brave and interesting people is keenly and deeply felt by their intelligent chiefs, who are convinced that nothing but civilization and Christianity can save them from "Extinguishment." They all know that they are diminished, scattered, in misery, driven from the possessions of their fathers, and hopeless of ever regaining them. Many of them know something of civilized life, and some of them have seen the influence of religion on their neighbours, and felt it themselves. Their appointed time of special visitation seems to be come, when God will have mercy upon them, and gather them into his fold. It is generally allowed, that they have great capacity, and many noble and amiable qualities; such as acuteness of perception, vigour of understanding, dauntless courage, unconquerable fortitude, boundless hospitality, fidelity and kindness to their friends, &c.; whilst they have a constitution capable of enduring the utmost degree of fatigue and privation, to which human nature was ever subjected. They appear only to want civilization, liberty founded on law, and the love of God, to render them equal to the finest people on the face of the globe. At the close of this letter I shall relate two cases in proof of this opinion.

We next went to Yale College, where we found DR. DAY and Professor GOODRICH, whose behaviour was frank and courteous; and on all subjects of our inquiry, they most readily gave us every information. We were conducted through the Library, which contains 8000 volumes, some of which are old, and were presented by Ministers, immediately after the foundation of the College; but the greater part are modern. We visited the lecture-room, where are the portraits of those Ministers who have presided over the institution; and also one of the venerable MR. DAVENPORT, the founder of the city, who landed here with a few of his friends, to whom he preached under one of the fine spreading trees, before there was even a log-house raised upon the site of the future city. This picture excited more interest than all the rest. DAVENPORT was the Apostle and the Minister of

CHRIST, the fruit of whose godly labours will be found after many ages. We were led into the refectory, and admired the convenience for providing with ease for the wants of so large a family. But what afforded us the most lively interest was the cabinet, in which the minerals, and other natural curiosities, are so admirably disposed, and arranged with so much correctness and skill, that you are conducted from species to species, through the whole series; from the roughest sand-stone up to the ruby, and the diamond of exquisite beauty and of great value. Professor GOODRICH was so kind as to explain every thing to us; from whence, and by what means, these beautiful specimens of the mineral kingdom were obtained. In this large room, which is 84 feet by 42, there was a portrait of Professor FISHER, a young gentleman of singular talents and extensive learning, who was on his way to Europe, intending to visit all the literary institutions, and to make himself acquainted with all things curious and interesting, as well as to form a connexion with men of science and literature, by which he might benefit his own country. His friends indulged sanguine expectations of the result; but alas! they were all cut off by the wreck of the *Albion*, on the coast of Ireland, in the Bay of Kinsale, where he and most of the passengers and crew were lost. The Professor informed us that the number of students in the College was 470; and with a pious expression of his gratitude to God, added, that 100 of them were religiously disposed, and attended the ordinance of the LORD'S Supper.

BISHOP BROWNELL, with whom we dined, is a man of high character for learning and piety, which has raised him to the episcopal office at an earlier period of life than is ordinary. His manners are gentlemanly, and his person handsome. In his behaviour to us he was courteous and affectionate, and made us feel as much at ease, as if we had been amongst our pious friends at home. The company consisted of five Methodist Preachers, the Bishop and his Lady, and one of his Clergy. His Lady is a descendant of a gentleman, whose loyalty obliged him to leave the United States at the time of the revolution, and to settle in Nova Scotia. She spoke with such enthusiasm of her father's attachment to KING GEORGE, as I could not have expected to meet with in an American Lady. She also expressed herself in terms of great respect for the English. Of course we were pleased, and thought her to be

one of the most correct specimens of the fine old Tory character we had ever met with either at home or abroad.

Although there are forty-eight episcopal Clergymen employed in this Diocese, which is a greater number than in any other State of the Union, the State of New York only excepted, yet the Bishop said, with regret, that there are many parishes which have neither Ministers nor even churches; but that the cause of Episcopacy is advancing here, as in many other parts of the Union; and judging from what we saw of the piety and talents of the Clergy and members of that Church, it must and it will increase.

I have seen no place in my own country, that bears any resemblance to the city of New-Haven. Of its singular neatness and elegance, I can give no adequate idea. It is situated on an extensive plain, lying between two ranges of hills, at the head of a harbour which extends four miles into the country, from Long Island sound. It is laid out in thirty-two squares, some of which are nearly covered with buildings. Many of the modern houses are of brick, and some of stone; but the greater part are of wood painted white; especially the beautiful residences at the extremities of the town, which are occupied by men of leisure and wealth. The streets are wide, and the trees which are planted on each side, are of most luxuriant growth, and of beauty not to be excelled. A large portion of the houses have gardens behind, with fruit-trees and vegetables in abundance. The State-House, the episcopal, and three other churches, stand upon one square on the west-side of Temple-Street, in a situation singularly beautiful; having a large Green, and a street thirty-three yards wide in front. This street, like all the others, is meted out with geometrical precision, and extends in a direct line for more than a mile, from the centre of the city to the end of the Green Mountains, which here have an abrupt termination; so that you see the grey rocks in masses and fragments through this delightful vista; the street being overshadowed by the luxuriant growth of the large trees on each side, where the population has not yet extended, and where there are no houses built. The episcopal church is a Gothic building, and is said to be the only correct specimen of that style of architecture in the United States. The city contains a population of 7,200 souls, and is rapidly increasing.

After-dinner, on Thursday, we bade

adieu to our friends, and came away by the mail. The country through which we passed appeared to be thinly populated, and the soil barren. This evening, I heard what I conjectured to be the singing of the American robin; but was soon informed by Brother BANGS, that it was a concert of frogs. As we passed by the marshes and ponds, during the former part of the night, we heard them piping almost without intermission. Some of them have a shrill note, and chirp the treble sound: Others, a little deeper tone, like the tenor; and some keep up a perpetual thrill. This combination of various strains produces a musical effect, and was far from being disagreeable; especially when contrasted with the croaking of the same animal in the ditches of our own country. This music is distinctly heard to a great distance. We passed through Milford, Fairfield, Norwalk, Stamford, and Greenwich; but, as the night was dark, I made no observations; and arrived in New York at nine o'clock on Friday morning.

I shall now add the two facts alluded to in a former part of this letter, wishing to excite an interest in the minds of your readers on behalf of the Indian race; that this people may have the benefit of their prayers and christian sympathy.

The following facts of a young chief of the Pawnee nation, and son of OLD KNIFE, one of the delegation who visited Washington the last winter, from the foot of the Rocky Mountains, are highly creditable to his courage, his generosity, and his humanity. This young warrior, of fine size, figure, and countenance, is now about twenty-five years old. At the age of twenty-one, his heroic deeds had acquired for him in his nation, the rank of "*the bravest of the brave*." The savage practice of torturing and burning to death their prisoners existed in this nation. An unfortunate female, taken in war, of the Paduca nation, was destined to this horrible death. The fatal hour had arrived, the trembling victim, far from her home and her friends, was fastened to the stake; the whole tribe was assembled on the surrounding plain, to witness the awful scene. Just when the wood was about to be kindled, and the spectators were on the tip-toe of expectation, this young warrior, who sat composedly among the chiefs, having before prepared two fleet horses, with the necessary provisions, sprang from his seat, rushed through the crowd, loosed the victim, seized her in

his arms, placed her on one of the horses, mounted the other himself, and made the utmost speed toward the nation and friends of the captive. The multitude, dumb and nerveless with amazement at the daring deed, made no effort to rescue their victim from her deliverer. They viewed it as the act of the Great Spirit, submitted to it without a murmur, and quietly retired to their village. The released captive was accompanied through the wilderness toward her home, till she was out of danger. He then gave her the horse on which she rode, with the necessary provisions for the remainder of her journey, and they parted. On his return to the village, such was the respect entertained for him, that no inquiry was made into his conduct; no censure was passed on it; and since this transaction, no human sacrifice has been offered in this or any other of the Pawnee tribes. Of what influence is one bold act in a good cause!

On the publication of this anecdote at Washington, the young ladies of Miss WHITE's seminary, in that city, presented this brave and humane Indian, with a handsome silver medal, on which was engraven an appropriate inscription; accompanied by an address, of which the following is the close:—"Brother, accept this token of our esteem; always wear it for our sake; and when you have again the power to save a poor woman from death and torture, think of this and of us, and fly to her rescue."

The following extract from the letter of a Missionary to the Osages, in the Missouri territory, presents an example of magnanimity which cannot be read with indifference:—"I shall never forget the interesting scene, which I am now returned from witnessing, at the council that has just been held on the plain, near the new garrison: one of the most grand and impressive that was ever beheld in an Indian country. The 8th instant was appointed for the surrender of those criminals, who had killed the white men on a late occasion. The chiefs having requested me to be present, I went; but with doubts whether any good would result from the interview. So new and so strange would it appear for the Osage chiefs to deliver their men to be tried for their lives. An attempt had been made the last year to take a young man to the fort for killing a Cherokee; but it could not be accomplished. How then could they surrender six or seven of their chief warriors? All that we knew of the manners of these Indians led us

to fear, that when the day to resign themselves arrived, the delinquents would be missing. Among Indians, the leaders of a war-party are accountable for all the mischief done by the party. They conduct the campaign; and if innocent blood be shed the leaders are the criminals. Of course they were now demanded. At the head of them was the noted chief, MAD BUFFALOE, who sent his war-club to New York, some time since, as a pledge of his friendship with the white people. The superstitious mistakes, and deep delusions, which led to this lamentable deed, I cannot now detail. Suffice it to say, that he, and others of his companions, had lost relations who had been killed by the whites, and the Indian never ceases to mourn until he has slain, or caused to be slain one of his enemies. They had made an unsuccessful campaign against the Pawnees, and could not return home without avenging the manes of their deceased friends; as they could not, till then, put off their tokens of mourning. This led the deluded party to sacrifice the first human beings that they meet with, who happened to be a family of Americans. Of this war-party, MAD BUFFALOE was the prime leader. There were several others, called leaders, and a large number of young warriors. From their long delay, the officers at the fort expected that the culprits would not submit themselves for trial. On the 7th, the whole town assembled at the falls of the Verdigris, four miles from the fort. At twelve o'clock on the 8th, no Indians had arrived. The Colonel made preparations to meet them, provided they should approach with hostile intentions. At one o'clock, it was announced that 400 warriors were approaching. They halted at a little distance in the most perfect order. Many of them brought their guns, bows, and tomahawks. In a few minutes, the Colonel invited CLAMORE, and the other chiefs, to an interview. CLAMORE is a stately Indian, six feet high; his towering pink plume, and his elegant sash, ornamented with white beads, made of the conch-shell, round the waist, gave him a noble appearance. Instead of a sword, he carried in his hand a magnificent pipe. His countenance was uncommonly placid. He seemed to feel his dignity; and when I took him by the hand, I perceived that he was friendly, and intended to do what was right. There were two interpreters present. The Colonel opened the "talk," by stating;

that he was ready to receive the men who were leaders in the party that killed the whites. To this CLAMORE replied, that his people wished to have these men tried by the commanding officer at this place. The Colonel explained to him his incompetency to try men for a trespass against the civil government, and assured him, that care would be taken to come at the truth, and to do justice. The old chief then harangued his people, repeating the "talk" he had heard, and promising the unhappy men, that their families should be provided for. The scene now became most interesting to the spectators. A large council circle was formed, and the criminals were seated in the centre. What ensued, was as magnanimous as it was surprising. See there, Roman Generals resigning themselves, with more than Roman firmness, into the hands of our government, to be tried for their lives! MAD BUFFALOE first arose, and taking each of us by the hand, thus addressed the commanding officer:—"American chief, it was by accident those white people were killed: but at your word, I will go to answer for this offence." The counsellors and fathers round the circle, in mild accents, pronounced what he had said to be right. The second then arose, and said, "Chief, I have never wished to kill white men; no; when they have come to my home, I have with pleasure fed them: but since you wish me to go and answer for this affair, I will go." Another arose, and said, "My great father, I have lived in peace till, you see, my head is full of grey hairs; and now they are covered with sorrow. At your word I will go." In language like this, did each separately address the Colonel. To each, the old counsellors responded a note of approbation, which bespoke the unanimity of the nation in this measure. A general silence ensued: all were astonished. The criminals took their seats, with countenances neither angry nor fearful, but honest and sedate. No one saw on that day a malicious look in the face of an Osage.

"In a subsequent address, COLONEL ARBUCKLE remarked, that they had conducted themselves in a most honourable manner, and that he never entertained so high an opinion of the nation before. He told the prisoners that had they been guilty they would have taken to the prairie, and not appeared at the fort; that their countenances indicated innocence; that it was not for him to predict the result of the trial, but they could have done

nothing more calculated to lead to a favourable result. They then followed the Colonel into the garrison, and were conveyed into safe keeping. During all this time not a sigh nor a cry was heard among the people; a thing without parallel in the nation. For, usually, on the smallest unpropitious occurrence, there is much crying and sobbing. The Colonel expressed the highest

satisfaction at the conduct of the people, and treated them not merely as a friend, but as a father. He gave them the customary presents of food and tobacco, after the business was done. At night the chiefs slept in the commander's tent, and the people retired to their camp."

Yours, &c.

R. REECE.

CONTINGENT FUND OF THE METHODIST CONNEXION.

Resolutions passed at the Quarterly Meeting for the Doncaster Circuit, held March 25th, 1825.

A FEW years ago, this Circuit could not, without difficulty, support one married Preacher and his family, and a single Preacher; and when a second married Preacher was appointed by the Conference, considerable help was received from the Contingent Fund. But a desire to support their own Ministers prevailed in the minds of some of the leading friends; and the Circuit has, for some years past, relinquished its claim on that fund, and has also supported a third Preacher.

Resolved, 1st, That this meeting is deeply affected on account of those morally dark parts of our own country, where the people are either entirely destitute of a Gospel ministry, or, at the best, but very inadequately supplied with the means of grace; and deplores that selfishness and supineness; which have so long withheld the application of the sovereign remedy for the disorders of mankind, from so many of the inhabitants of Great Britain.

2dly, That in the judgment of this meeting, the Methodist Ministers (both on account of the doctrines they teach, and the peculiar plans of discipline established in the Wesleyan Connexion) appear specially qualified to carry the glad tidings of salvation into every corner of the land.

3dly, That we regard the Contingent Fund (which is produced by the Yearly Subscription in the Classes; by a public Collection in July, and by the profits which arise from the sale of books at the Methodist Book-Room) as an important means of spiritual benefit to our perishing fellow-creatures; and regret that its resources have not been more commensurate to the wants of our countrymen.

4th, That a great increase in this Fund is judged practicable, consistently with a due regard to the prosperity of every other institution of Methodism; and though we claim nothing from the Contingent Fund, we are resolved to augment; as far as we can, the Yearly Subscription in the Classes, and the July Collection, and to promote the sale of our publications; and that, for the present year, we will increase our contributions to the above Fund at least ten pounds.

5th, That we rejoice at the liberal spirit which so generally prevails in the different Circuits of the Methodist Connexion, and in the growing prosperity of the work of God, and we would respectfully and affectionately submit to the judgment of the Circuit-Stewards, &c., in those Circuits which have but a small claim on the Contingent Fund; whether they cannot entirely relinquish it; and to the Stewards in other Circuits, whether they cannot augment the contributions to the Contingent Fund?

There are in England and Scotland three hundred and thirty Circuits; and if three hundred of these could, upon an average, augment their contributions ten pounds each, a clear increase of three thousand pounds per annum would be produced towards extending the work of God in the more neglected parts of our own country: an object of the greatest possible importance.

6th, That these Resolutions be signed by the Steward of this Circuit, and that a copy be transmitted to each Circuit-Steward in the District, to the Chairman of the District, to the Treasurer of the Contingent Fund, and to the Editor of the Methodist Magazine, requesting their publication.

WILLIAM MORLEY,
MATTHEW WILTON.

MISSIONARY INTELLIGENCE.

WEST INDIAN MISSIONS.

DOMINICA.—With unfeigned sorrow we have to communicate to our friends, that another of our valuable Missionaries has been called away from his labours and usefulness. The following letter from Mr. FELVUS, dated Jan. 30, 1825, gives us the melancholy intelligence of the death of Mr. JOHN HIRST, after having been for about twelve months upon the Dominica station.

It is with a trembling hand and sorrowful heart, that I take up my pen to communicate to you the melancholy tidings of the death of my late worthy Superintendent, the REV. JOHN HIRST, who departed this life, in the full assurance of faith, on the 19th of January, 1825; leaving behind him, to deplore his loss, an affectionate wife, near her confinement, and two small children, both girls, of whom the youngest can scarcely walk. To attempt a description of her state, would indeed be vain. She remains inconsolable, amidst the kindness, prayers, and tears of our poor, but affectionate Society in this Island: and I apprehend that none can enter into all her sorrows but such as have been in like circumstances. The husband of her youth, the father of her children, the partner of her joys and sorrows, "taken away from her with a stroke."

To me this circumstance is peculiarly afflicting, because I was never able to see him, from the time he was confined to his bed, till his death, being myself attacked on the same day by the same disorder, a malignant typhus fever.

I now take the liberty of stating the following particulars respecting Mr. HIRST, in connexion with this island. It was with some reluctance that he came to this station in the beginning of 1824, being very desirous of going to St. Bartholomew's, to which place the Committee had appointed him; but after remaining here for a short time, he became reconciled to the island, and entered into his work with all the zeal of a Christian Missionary.

About the month of July, he was attacked with pleurisy and fever; and although he was not absolutely confined thereby, he was so reduced in strength, as to be unable to visit the country during two months, or to preach in town except occasionally. From this time he was subject to attacks of fever whenever he took the slightest cold; but this did not retard him in his work; for as soon as his strength was a little recruited, he gave the country parts

more preaching than they had ever had before in the time. There is but one opinion with the public as to the occasion of his death; namely, that he exerted himself beyond his strength, and exposed himself too much in the unhealthy parts of the island. After we lost our chapel in the late hurricane at Prince Rupert's, he manifested the greatest zeal and activity in collecting money and materials, towards erecting another. About the middle of December he went there, and remained some days, going from place to place seeking subscriptions for the chapel; and during the time he was frequently wet, but particularly once, when heated with walking up into a mountain to call on a gentleman, who he heard was liberally disposed, a heavy rain fell and wet him severely, and the consequence was an immediate attack of ague and fever. On the 23d of December, he wrote to me stating his sickness, and requesting that I would come up to see him. Early the next morning, I arrived in town, and found him, though weak, much better; and I left him in good spirits, and in great hopes of a speedy recovery. He preached several times during the Christmas week; but in attempting to hold the Watch-night he fainted, and was obliged to conclude.

When I returned from La Soye, on the 4th of January, I found him rather dejected, principally because he was not able to go on with the financial accounts of the Station, owing to frequent and severe attacks of fever. I stopped with him that night, and in the morning of the fifth he was evidently better; and as I was called into the country to bury a corpse, he accompanied me to the Bay, when, wishing him a speedy recovery, and promising to be up on Sunday to preach for him, I bade him farewell, and saw him no more. His last words to me were, "Well, God bless you! Brother FELVUS; take care of yourself; I am afraid you will be laid up, you have exerted yourself so much."

On the 12th, the doctor thought him out of all danger; but on the 15th he

had a relapse, which soon reduced him very low, although he had no pain. On the 16th, at night, he was a little confused in his thoughts, and wished to go into his study to get up the accounts.

On the 18th, he was weaker, and much engaged with God in prayer. About two o'clock in the morning of the 19th, it was evident to all that death was fast approaching, but every one hesitated to inform him of it; and as he had no pain, he fancied himself still getting better. About three o'clock MRS. HIRST carried to him the mournful tidings, when he manifested the greatest resignation, and said, "Well, I know that God loves me; and I love him; I feel no condemnation."

About four o'clock he bade adieu to

all that is earthly, and his spirit returned to God who gave it. Thus died the REV. JOHN HIRST, a faithful and enterprising Missionary; a lover of Methodism, and of the souls of men. The following short, but expressive paragraph appeared in the *Dominica Chronicle* on the day he died:—"Died this morning, the REV. JOHN HIRST, Wesleyan Minister of the Gospel; a man who zealously and faithfully discharged the duties of his station; who was much esteemed in this community, and whose loss is now universally regretted."

His funeral was larger than any that has been seen in Dominica for a long time; great numbers of Catholics attended, and with united voice bore testimony that "he was a good man."

O B I T U A R Y.

1. DIED, at Stroud-Green Seminary, near Newbury, Berks, Oct. 24, 1824, MISS SARAH HISCOCK, aged thirty years. Blessed with a pious mother, a member of our Society in this town, she was brought, when very young, to hear the Gospel, as preached by the Methodists. It was under a sermon by the REV. JABEZ BUNTING, in our new Chapel at Reading, that she yielded herself to Him who loved her, and gave himself for her; and her uniform conduct, for more than seven years, demonstrated her sincerity. Believing it to be her duty and privilege, she became immediately a candidate for "the communion of saints," as enjoyed in our weekly meetings; and the note of admittance on trial, which she carefully preserved, is dated March 16th, 1817. At an early period of her christian course, she appears to have adopted a plan for cultivating her mind and heart, which cannot be too strongly recommended, nor too carefully observed. The rule is found among the occasional records of her experience and purposes: It was, to "commence each day by meditating on a select text of Scripture, and to close it by serious self-examination." The Journal which she wrote for the purpose of reviewing the various ways by which God might lead her, as a means of quickening her in the heavenly road, shows with what godly jealousy she watched her heart; with what severity she judged herself; with what caution she proceeded to any favourable conclusions respecting her state; what views she had of the sin-

fulness of sin, of her own depravity, and of God's essential purity, laying her in the dust before him; what experience she had of God, as a satisfying portion; how her soul longed, yea, even fainted with desire, to be conformed to the image of CHRIST. Her last illness commenced July 31st. In her solicitude to improve her health by exercise, during the vacation, that she might return with strength renewed to the laborious duties of her station, she took a severe cold, which settled on her lungs, and brought on a consumption. She submitted herself unto God, seeing and testifying that his judgments are right, and that he in faithfulness had afflicted her. Her Journal is concluded by an earnest prayer to God, through Jesus her Advocate, to bring her to those blissful mansions where the inhabitants say not, "I am sick." Her delight in the ordinances of God, and her solicitude to attend them, showed the power of a habit formed in early life. She loved "the habitation of his house, and the place where his honour dwelleth." On Sunday, Oct. 3d, she attended the morning preaching. Notwithstanding her weakness, and the distance, she came again to the Love-feast in the afternoon, and was much delighted and edified by what she heard. She subsequently expressed her regret at being deprived of the means of grace; and, not anticipating so speedy a removal, she observed that her prospect for the winter, in that respect, was but gloomy. It is only since the last Conference that I have had the pleasure of

an acquaintance with her. Finding her afflicted, my visits were frequent, and I formed a very high opinion of her intelligence and piety. Hoping that her affliction would be temporary, I rejoiced to have such a person to take charge of my daughters. My expectations, from the accounts I had received, were fully realized; and I did not wonder that one of our Preachers, who had travelled in the Circuit, should send his daughter a distance of about 200 miles to be under her care. The loss of a person that consecrates her talents to God, and watches over the young with so much anxious solicitude, is a great calamity. May her sister, who succeeds her in the establishment, walk by the same rule, and have her exertions crowned with equal success! Oct. 21st, having returned from the country places in our Circuit, I hastened to see her. She spoke of the humiliating views she often had of herself; but added, "I am encouraged by the circumstance, that now I feel horror to see others engaged in those very things in which I once delighted: surely this change can only have been wrought by the power of God. I cannot always commit myself entirely to God; when I can, then I am happy." While conversing on death, her natural diffidence and timidity were apparent; but her eyes sparkled with pleasure at the observation, that when God calls for his children, he takes away their natural love of life, and gives the grace and strength they need; and she gratefully acknowledged the relief and consolation it had afforded her. On Sunday the 24th, she ardently desired to come to the chapel; but, having that morning exhibited some alarming symptoms, she yielded, with evident reluctance, to the entreaties of her friends, who persuaded her to forbear. All the day she was in good spirits, and even cheerful. In the afternoon she desired to have that hymn given out and sung, accompanied by the piano forte,—

"My God; the spring of all my joys, &c."

Her cousin wished to stay with her in the evening; but she would not consent to it, preferring to be left alone, while the other went to the house of God. On the table, before her, were placed MR. FLETCHER'S Letters, and the Wesleyan-Methodist Magazine and Hymn Book. About seven o'clock, her sister, who was in the school-room with the young Ladies, heard a loud knock at the door of that room: she hastened into the parlour, and found that Miss

Hiscock had returned thither: she was covered with blood, and with difficulty articulated the word, "water." It was procured, but she fell on the floor, a lifeless corpse, literally suffocated by the blood that poured so copiously from the ruptured vessel! "Be ye also ready; for in such an hour as ye think not the Son of man cometh."

WILLIAM WORTH.

2. Died, at Billingham, in the Sleaford Circuit, October 30th, 1824, MR. THOMAS KENT, aged ninety-one years; sixty-six of which he was a steady member of the Methodist Society, glorifying God by an upright conduct and conversation. MR. KENT was the leader of a class, the members of which he continued to instruct, admonish, and comfort, till within a few days of his death. On October the 24th he met his class for the last time, when the members were much affected in consequence of the information which he communicated to them. The venerable, hoary-headed saint told them, with tears streaming down his face, "This is the last time that I shall meet you together upon earth. Cleave to God, and to each other; live in peace, and for eternity: how glad shall I be to meet you again in my Father's kingdom!" MR. KENT affectionately and gratuitously entertained the Methodist Preachers at his house for a number of years, and there they expounded the word of life, until a small chapel was erected a few years ago. In consequence of the infirmities of old age, about fifteen years ago, he resigned the occupation of his farm to his son, who now succeeds his father in the office of Class-Leader, kindly receives the Preachers, and walks in the steps of his venerable parent. MR. KENT had an affectionate regard for the welfare of the Church in general, and in particular for that part of it of which he himself was so long a steady and upright member. He attended the services in the Established Church regularly, in conformity with the advice of MR. WESLEY, whom he greatly admired and venerated. After he had retired from business, he showed his faith by his works, and contributed to the support of the cause of God according to his ability. When his son had some thoughts of leaving his farm, in which case the means he so much delighted in, and by which, under God, he was first brought to the knowledge of the truth, and had been edified for sixty-six years, would have been removed from Billingham, he deprecated and deeply lamented the gloomy prospect. In conversation with a friend, he told him, with tears, that

should the Methodist Ministry be removed from the village, it would break his heart. The LORD heard his cry, so that his fears were not realized. —I visited this "aged disciple" a few days before his death; and, as might be expected from a Christian who had walked circumspectly in the way to the kingdom so long, I found him full of peace and love, rejoicing in the hope of eternal life. He frequently declared that he could rest his soul upon nothing but CHRIST; and with such a SAVIOUR he was not afraid of the final result, saying, "All is right."

W. SCHOLEFIELD.

3. Died at York, November 8, 1824, HANNAH, wife of the REV. DAVID STONER. She was brought up in attendance on the public ordinances of religion among the Methodists, and was favoured in her early days with the drawings of the SPIRIT; but she "resisted the HOLY GHOST," and spent the former years of her life in giddiness and folly. However, it pleased GOD, who is rich in mercy, more powerfully to strive with her; and in the year 1814, under a sermon preached in the Methodist chapel at Holmfirth, her mind was deeply impressed with the necessity of turning to the LORD. She immediately set about this great work, by giving up all sin, and diligently using the means of grace; though she was still, for a short time, unwilling to become a member of the Society. This unwillingness arose partly from her excessive natural timidity, and partly from the mode of the SPIRIT's operation on her mind. Hers were not the sudden, pungent depths of unutterable sorrow, and the heart-rending terrors of soul, such as were experienced by the Gaoler at Philippi, but the gentle, yet effectual, meltings of the heart, and drawings of earnest desire, such as LYDIA felt, "whose heart the LORD opened, that she attended unto the things which were spoken of Paul." The work in her heart was equally genuine and deep, though not so violent and sudden, as in the case of some individuals. She therefore soon yielded to the entreaties of some of her christian friends, and became a member of the Methodist Society. She met in Class some time before she dared to witness a good confession, that CHRIST "has power on earth to forgive sin." Constitutionally diffident, and ever afraid of deceiving herself, though "the love of God" was often "shed abroad in her heart," yet, again and again, unbelief and carnal reasoning prevailed; and, to use her own expression, "she dared

not to call it pardon." At length, however, one evening, when in the Class, she was so powerfully blessed, that she could doubt no longer, and immediately testified to all around the pardoning love of God. The SPIRIT itself bore witness with her spirit that she was a child of God; and this testimony she retained, with greater or less degrees of clearness, to the time of her death. — In the year 1818, she entered into the married state; and during the succeeding years of her life, spent at Huddersfield, Bradford, and Birstal, various excellencies shone out in her character. The graces of the SPIRIT were implanted within, and by the fostering care of the great "Keeper of the vineyard," through the means of spiritual sunshine and showers, and sanctified storms, these plants of the LORD's right hand planting, rose to a considerable degree of vigour and maturity. She was clothed with humility. She had low thoughts of herself, high thoughts of her christian friends, and exalted thoughts of her great REDEEMER. Her meekness and patience were exemplary. Her disposition, by nature, was gentle and kind, and this, by grace, was so mellowed and refined, that her husband cannot recollect that he ever saw her angry, or that he ever heard her speak a word to any one harsh or unkind. She had eminently "the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." Her industry and attention to the duties of her family were worthy of notice. In the redemption of time, she was an admirable pattern. In her the words of the wise man were fully exemplified: "She looketh well to the ways of her household, and eateth not the bread of idleness." She loved the word of God. The New Testament was her constant "Pocket Companion." She read the Bible regularly through, once a year, and read it much upon her knees. During her affliction, from the uncertain nature of her complaint, and from the hopes expressed by her medical attendants, she still entertained expectations of recovery. Yet she was delivered from all anxiety on this subject, and was happily raised above the fear of death. All was calm and tranquil within. When questioned as to her religious state and feelings, while, on the one hand, she was still fearful of deceiving herself, on the other, she expressed her confidence, that God would conduct her safely through. She was often engaged in prayer, breathing her petitions to heaven, and frequently expressed her thankfulness for the blessings she enjoyed. A short time before

she expired, DR. M'ALLUM was called in. He intimated to her his views as to the situation of her body, and inquired into the state of her mind. Her answers showed her unshaken confidence, and her sense of the presence of her SAVIOUR. She observed, "It would be a trial to me to leave my husband and children, but I know the LORD can provide for them better than I can;" and added, "I sometimes think, if I had my life to spend again, I would live to better purpose than I have done; but then again, I remember that human nature is fallen, and perhaps I should do no better." The signs of dissolution now began to appear. The damps of death were on her forehead, her sight was failing, her hands were losing their muscular energy, her quivering lips were refusing to fulfil their office, her words were feeble and slow, her life-strings were breaking! How awful, how solemn was the place! The blessed angels, and some of the spirits of her departed friends, seemed to be collecting around, to hail her to the blissful shores of Canaan. Her husband asked, "Do you feel the LORD to be with you?" She answered distinctly, yet slowly, "The LORD is my salvation." She became somewhat restless, and imperceptibly glided away into eternal rest.

"Night dews fall not more gently to the ground,
Nor weary worn-out winds expire so soft."

D. STONER.

RECENT DEATHS.

Feb. 8th.—At *Darlington*, in the Retford Circuit, MRS. CALVERT, Wife of WILLIAM CALVERT, Esq. She was brought to an experimental acquaintance with the truth, and obtained a knowledge of salvation, in the year 1804, and was a Member of the Methodist Society twenty-one years; during which time she might be said to be a "Mother in Israel." In her were united genuine piety, and a most amiable natural temper. Her life was holy, and her death peaceful and triumphant. F. D.

Feb. 25th.—At *Melksham*, Wilts, MR. JOSEPH GREGORY, aged sixty-five, a man of deep piety, and of a child-like disposition. The SPIRIT of the LORD strove with him at an early period of life, and he frequently attended a place of worship, although ignorant of his condition, as a sinner, until about twenty-six years ago, when he was truly awakened. By the advice of a friend, he joined the Methodist Society, and remained a steady member until his death. Within the last twelve months, he has evidently increased in piety; and the LORD has been preparing him for his change. He frequently expressed himself as being much drawn out in secret converse with God. To his friends he appeared to have nearly done with the world; and on the Sunday morning before he died, he was peculiarly led to speak of the goodness of God, and of the happiness of his soul. While employed in his garden, he fell down in a fit, and was soon after found speechless. Being removed into his house, he grew worse; but, towards morning, became more composed, and

departed this life about ten o'clock the next morning; giving every reason to believe that he is gone to take possession of that crown, which none henceforth shall take from him. W. G.

March 3d.—At *Little Kelk*, in the Bridlington Circuit, in the eighty-first year of his age, MR. JOHN PARKIN; having been a steady member of the Methodist Society upwards of sixty years. He was convinced of sin under the first sermon he heard by a Methodist Preacher. "The word of the LORD was precious in those days," so that he has often travelled six miles to hear a sermon; and that, after performing the daily labour of a husbandman. He was in the habit, for several years, of walking ten miles on the LORD's day, for the purpose of hearing two sermons, and of attending the class-meeting. This was at the commencement of his christian course; and his diligence abated not as his religious privileges increased, but continued to the latest period of his life. Towards the close of it, his days were labour and sorrow: but the LORD supported him. From the time when he was brought into a state of grace, he enjoyed a clear and permanent sense of his acceptance with God; and he left the world praying and looking for the mercy of our LORD JESUS CHRIST unto eternal life. R. H.

March 9th.—At *Dunbar*, MRS. ELIZABETH STEEL, aged fifty-seven years. For fourteen years she had been an exemplary member of the Methodist Society. During her last affliction, she manifested a great degree of Christian patience and resignation, and spoke of death with composure. Two days before her departure, on being reminded that "The blood of JESUS CHRIST cleanseth from all sin," she replied, "O yes! O yes! I feel it! I feel it!" On the following day, when a friend observed to her, "How important it is, at such a moment, to know that the foundation of your hope is stable and permanent; to possess a clear evidence of your acceptance with God; and to feel the graces of the Spirit in all their energy," she meekly replied, "It is; it is; I am quite happy. I have constant peace, and sometimes joy. I have no wish to live. I am happy." She was favoured with a death like sleep; a gentle waiting to eternal life. J. D.

March 17th.—At *Kirkham-Abbey*, near Malton, in great peace and tranquillity of mind, in life truly beloved, and in death deeply regretted in the sixteenth year of his age, WILLIAM WILBERFOSS, fourth son of BARNARD CLARKSON, JUN., Esq., of Kirkham-Abbey, and Holme-House, in the county of York.

March 31st.—At *Ashby-de-la-Zouch*, in the eighty-third year of her age, ELIZABETH PRICE, widow of the late WILLIAM PRICE, of the city of Worcester, having been a steady member of the Methodist Society for near thirty years. For sound understanding, and Christian fortitude and patience under affliction, she had few equals. She died in great peace, and in the possession of a good hope of eternal life, through JESUS CHRIST our LORD. J. B.

APRIL 19th.—At *Derby*, the REV. GEORGE TINDALE, of Ashby-de-la-Zouch. He attended the Anniversary of the Methodist Missionary Society, at Derby, on the 18th, and at the adjourned meeting in the evening of that day, rose to address the congregation on the subject of Christian Missions. He spoke very faintly for a few minutes, and soon after was seized with apoplexy. He was carried into the adjoining house of one of the Preachers, and medical help was immediately procured. He was able to speak but little; and on the following morning, about half-past four o'clock, he rested from his labours. He has left a disconsolate wife, and one child, to lament his loss; with a large circle of friends, by whom his generous disposition, his amiable manners, and his deep piety, will be long remembered. J. T.

POETRY.

ALBION.

HAVE you not sometimes seen
The angry Dragon of the Ocean Sea,
Impris'ning coasts between,
Lashing with billowy tail the bulwarks grey
Of the firm-anchor'd rocks?
Or have you seen the hurricane from heaven
Alight with blasting shocks,
And thousand sturdy trunks asunder riven,
Or writhing to their roots;
While one, the rest among, of hardier frame,
Your wond'ring eye salutes,
Despite the storm, in strength, in height the same?
And such is ALBION!
What though in winter blossom not her oak,
And her white cliffs upon
Not always have meridian sunshine broke;
Yet, when the waves fight hard,
Stands she unmov'd; yet, 'neath the falling rod
Of Righteous Judgment,—spar'd!
God of my country, and my Fathers' God!
Shall I not honour Thee,—
Who art our stay, our glory, and our tower,
Our light and victory?
Yea! I will honour Thee for evermore.
O! would'st Thou still delight
To spread our banner, and maintain our cause,
And put our foes to flight,
And shield our King and sanctify our laws:
And when Thine arm is bare,
Whetted thy sword, and all thy threats advance,
Attend the patriot's prayer,
And save the land of mine inheritance!

ALLEG.

GOD SEEN AND ADORED IN ALL THINGS.

“To look through Nature up to Nature's God.”

O Rainbow! I hallow thy light,
Fair type of the Godhead benign;
The rays of whose glory are varied and bright,
And beautifully blended, as thine.
O Star of the Orient, hail!
How sweet, in the light of thy beam,
To muse on the Infant of Bethlehem's vale,
And the star that conducted to Him.

And sweet o'er thy landscapes to bend,
The scenes of thy loveliness, Earth!
Where He, who hath taught me to call Him my Friend,
Hath pictur'd His Deity forth.
And Man! my companion thou!
Thou Child of Perfection and God!
The image Divine sits enthron'd on thy brow,
And Majesty moves in thy nod.

O God of the Star and the Bow!
What need shall I offer to Thee?
The Lord of this paradise blooming below,
The Father of Men, and of me:—
The Bow and the Star may fade,
But the light of thy countenance never;—
And Man and the Earth in ruins be laid,
But Thou, and Thy Love, are for ever!

ALLEG.